

Christianity and Crisis

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Hatred and Morale

WE must hate with every fiber of our being. We must lust for battle. We must scheme and plan night and day to kill . . . you must hate more and more."

We wish we could say that this quotation came from a speech by Adolf Hitler or from the leaders of the "Education for Death" of which Dr. Ziemer wrote recently in his blood-curdling book of that title.

It came, however, as most of our readers will be aware, from a speech broadcast on Armistice Day by Lieutenant General Leslie J. McNair, commander-in-chief of the Army Ground Forces of the United States. He was addressing the troops under his command.

The peroration of his speech, which we have quoted, was intended to show how American soldiers could enter the "peerless class."

If General McNair means a hot surge of anger over gross wrongs to humanity by the Axis power, that is one thing. If he means what his language says, it is only necessary to look through the records of the utterances of America's greatest generals and admirals of the past to see how utterly out of keeping with the historic spirit of this country are his admonitions to his men who are fighting in a war to protect not only liberty and justice but the sacred rights of humanity. How seriously they clash with all Christian convictions is too obvious to need comment.

But one does not have to go only to past military authorities to find sound condemnation for this baneful doctrine. As we informed our readers some months ago, the same issue arose in England when certain officers in training centers uttered sentiments similar to those of General McNair. Protesting against it, as we now protest, the leaders of the English Churches and the Moderator of the Scottish Church voiced not only a Christian but a psychologically sound reason for the dissent. In

the words of Dr. Cockburn: "This inculcation of hate is wrong from every point of view. It is wrong spiritually; it is wrong psychologically. It is a descent to the level of the Nazis. [How we laughed in the last war at the Nazi hymn of hate!] And if it is persisted in, it will end in the pervasion of human nature and will have results which its authors little dream of. . . . It is entirely unworthy of our Christian professions, of our high cause, and of the men who are willing to give up all in the defense of civilization, human rights and the decencies of life."

This protest in Britain was immediately supported by the highest commanding officer of the army, General B. C. T. Paget. In a letter to the seven officers in command in Britain, including at that time General Montgomery whose men have won such distinctive victories in Africa, General Paget said: "Such an attitude of hate is foreign to the British temperament, and any attempt to produce it by artificial stimulus during training is bound to fail as it did in the last war. Officers and NCO's must be made to realize the difference between the building up of this artificial hate and the building of a true offensive spirit combined with the will power which will not recognize defeat."

A high officer of our American force commenting on this statement wrote: "He exactly states my feeling which has already been embodied in instructions issued to my officers . . . designated to strengthen the soldier's personal resolution in this great fight for liberty and decency in the world. We are doing it, but, put forward the rightness and the importance of the cause." We believe in this struggle there is the basis for the strongest kind of moral indignation. We know full well that the prosecution of the war involves killing on a vast scale. Those who fight in righteous indignation are no less in earnest than those who fight in hatred, and their earnestness had the advantage of greater stability. How puerile it is to imagine that men

can risk their lives and can maintain their resolution to resist evil over long and weary months and years of exertion with nothing better to sustain them than personal animosity toward their foe.

For effective military morale, judgment and a clear head are requisite. They are impaired by hate and the train of emotional reactions hate induces. The military officers who profess to believe that hatred is a necessary ingredient of a good morale might study some of the war books of the last world conflict with profit. They prove how frequently the soldiers on the battlefields maintained an attitude of personal respect and pity for their foes and left it to frustrated souls at home to do the hating. Yet there was little, if any, indication that this attitude was a deterrent to a firm military morale. It is well known, furthermore, that the air forces in both the last and the present war are particularly characterized by an effort to maintain an unemotional and even chivalrous attitude toward the foe. Yet their heroism is a matter of history.

The inculcation of hatred is useless for winning

the war and baneful for winning the peace; and our military leaders should understand that a military victory, while indispensable, is nevertheless but a negative condition for the creation of just international relations. The international justice which we require for the health of the world must rest partly upon careful discriminations, which can never be made by hate-intoxicated souls.

There is always a tendency in war-time to give too much moral authority to army officers. They have often been wrong even in the technical questions which belong to their special sphere of competence. They may be most grievously wrong in both the large political and the still larger moral implications of a conflict.

Enough of the lower ranking army leaders have talked nonsense about hatred as a prerequisite of morale. The Christian Churches ought to demand a disavowal of this doctrine from their superiors, both military and political, quite apart from General McNair's statement.

H. S. L.

The Christian Church in the Latter Half of the Twentieth Century

FRANCIS P. MILLER

IT is my considered judgment that there have been only one or two periods since Christ lived when the Church has been confronted with as great an opportunity as the opportunity that will confront it during the latter half of this century. I say this because the signs of the times point unmistakably that way, and are so convincing that they overcome the logic of my natural pessimism. I wish, therefore, to raise the question of the function and task of the Church in the years ahead.

In thinking of the task of the Church, I am thinking of the Church in part as a molder of civilization. The primary task of the Church is, to be sure, with persons. But a person is not an isolated individual; he is part of an organic social system. If the Church is doing its work with persons, it is inevitably molding the society of which those persons are a part. Where a society is not being molded by the Church, one is driven to the inescapable conclusion that the Church is not properly doing its work with persons. One of the greatest tragedies of our time is that in many nominally Christian countries, such as for ex-

ample Germany, the Christian Church has long ago ceased to think of itself as having a responsibility for influencing contemporary civilization. A dualism has been affirmed between the State and the Church which has resulted in the Church being put outside of the stream of history. As a natural consequence, public policy has become divorced from Christian ethics and paganism has come to its own again in the arena of world politics.

This is not a recent development. We have been passing through a long period during which the influence of the Christian Church upon Western civilization has steadily declined. It is quite true that during this same period, the Christian faith has profoundly influenced the personal lives of countless individuals, but even this influence, great as it appears to have been, did not permeate through individuals to the social structure of which they were a part. Our civilization has remained curiously impervious to the impact of the Christian faith in spite of the evangelical awakening of a century and a half ago, and in spite of the magnificent accomplishments

of the great missionary movements of the latter half of the nineteenth century. While acknowledging that the evangelical awakening and the modern missionary enterprise constitute milestones in the history of the Church, it remains true that the eighteenth and nineteenth centuries do not represent a period either of great faith or of great works.

As one illustration of this, I am often reminded of the contrast between the building that the Christian community has done in our age and in other ages. There was a century in the history of the Church when the population of France amounted to approximately the same as the present population of New York City. During that century French Christians built 70 edifices comparable in many respects to one edifice, The Cathedral of St. John the Divine, which is being built in New York City in this century. Another striking illustration is the fact that in some of our greatest modern universities, which were organized originally to train ministers for the Church, the gymnasium is now the only building whose external appearance resembles a cathedral. None of the colleges in these universities have chapels, because the chapel is no longer a characteristic or essential part of the American academic community.

Three Weaknesses of the Church

Not only has the Church not determined the main outlines of modern civilization in the West, but it has itself been inhibited by many of the weaknesses of the dominant civilization. Among these weaknesses I would like to mention in particular, three.

First, the superficial optimism about man and his destiny which expressed itself in a naive belief in automatic progress.

On July 4, 1914, I was attending a Student Christian Movement conference at Northfield, Massachusetts. The speaker of the evening had the reputation of being one of the foremost pulpit orators in the country. With complete self-confidence he told his audience of twelve hundred students that war would never again cast its dark shadow over this fair world of ours. Within one month the world was aflame with war. That experience burnt itself indelibly upon my memory. Such churchmen were obviously blind leaders of the blind. Because it had succumbed to the superficial secular optimism of the age, the thinking of the Church was, to a considerable extent, divorced from the actualities of the time. Hence it was impotent to deal with the fundamental issues confronting mankind.

Second, the general acceptance among academic

circles of a pseudo-science which assumed a mechanical universe.

The mood generated by this point of view spread far beyond academic circles. It was particularly popular among lay youth movements like the Christian Associations. The *reductio ad absurdum* of this state of mind occurred during the fantastic 1920's when the Christian gospel was not infrequently described to the young as "adjustment to environment." The Christian name itself was used to deny the truth of the Christian faith. This was the great American heresy of my generation.

Third, as a result of these illusions, men were forced to the inevitable conclusion that their appetites furnished the only absolute standards of judgment or action.

Mussolini's boast that he would rather be a lion for a day than a lamb for a hundred years is a classical expression of the mood of our time. The character of a civilization is known on Judgment Day, and Judgment Day is now upon us. This thirty years' war that began in 1914 has revealed the character of our civilization. In a terrible sense you and I have become through our participation in the war both the recipients and the executioners of God's judgment.

The Future of the Church

In the light of the unrelieved tragedy of the present hour, *how* can anyone say that one of the great days of the Church lies just ahead? To a man without faith such a statement would appear to be the utmost folly, entirely unsupported by any rational or factual considerations. But the man of faith can affirm this expectation with complete confidence.

I. The man of faith can make this affirmation because he understands something about the real nature of man. It is obvious that during the past couple of centuries, men have tried almost every formula that the human mind can devise to solve the problem of life. There has been the cult of rationalism, the cult of science, the cult of communism and the cult of fascism. Each of these cults has represented an ultimate way of dealing with human affairs, and each in turn has proved its incapacity to provide a satisfactory solution. Although other cults will undoubtedly appear in the future, there is at present no material Messiah to whom men can be asked with confidence to turn. Most of our great idols have been smashed or are in the process of being smashed. It is at such moments as this in human history that the work of the Holy Spirit becomes inescapably apparent. If one looks about now he will find everywhere persons who are groping for some deeper explanation of the meaning of things.

The Spirit of God is stirring in men's minds and hearts, and this phenomenon is far more important for the future of the world than the events that are taking place on the field of battle.

I have been particularly impressed the last few months by the number of scientists who have spoken to me about religious matters. The other day I received a letter from a friend of mine who is an authority on aviation. My friend wrote as follows:

"Never having been a churchman myself, even to the extent of the most shadowy of personal denominational affiliations, I nevertheless become increasingly convinced of the impossibility of building any substantial order, either international or domestic, on a purely mechanistic foundation, or with even the most enlightened of self-interest as the only cement. A tolerable future demands the concept of soul and the concept of duty, and demands a reasonably universal acceptance [and even a general postulation] of a reasonably elevated ethical standard. One of the most discouraging features of much of the recent writing on international affairs is its disposition to proceed from the assumption that man is, always has been, and is inevitably confined to be nothing but a collection of appetites."

This letter reflects a mood which is entirely new among engineers and scientists. A generation ago it did not exist. Is the Church prepared to take advantage of this revolutionary change of outlook? That is the challenge that comes to your generation of ministers and priests.

II. The historic situation which will probably exist after this war is over points with equal clearness to the great opportunity that awaits the Church. We are entering a period when our country will have to take the initiative in establishing world order. We can do this either as aggressive imperialists or as trustees for the world society in which we believe. The Church should exert all of its influence to insure that the policy of the United States during the years ahead should be a policy of trusteeship rather than a policy of imperialism. But whether one policy or the other is adopted, the fact remains that our isolation is forever gone, and that henceforth we will have something to do about running the world. Natural forces are, in God's providence, creating a world order. Americans will have much to do with establishing and maintaining that world order.

The great historic moments in the life of the Church have been when Christian leaders took advantage of the existing natural order to forward the work of the Church. It was the Pax Romana and the Roman roads that made the journeys of St. Paul possible, and that made possible the founding

of the early Christian Church as a universal society. The American airlines of the future will be equivalent of the old Roman roads. They will bind the world together into a natural order. Within this natural order, the Church can achieve its universal character. For the first time in history, the Church will have an opportunity to create a real world-wide community of Christians. Transportation made possible by modern science; a world order guaranteed by freedom-loving peoples; these factors will supply the stage upon which the dream of the Church can at long last begin to be realized.

It is apparent that when this war is over, the United States will have a rendezvous with the Maker of history. At that moment we will make the fateful decision; fateful for ourselves and fateful for the world. We will decide whether to use our immense power or selfish and imperialistic ends, or to use our power for the good of mankind. It is quite within the range of possibility that we may do what most other nations in history have done, and choose the path of empire and exploitation. On the other hand, there is still a chance that we may reject that alternative and choose the other path; the path of responsibility and of policy based on the interests of the commonweal.

It is, in my opinion, the destiny of America to choose this second alternative. The destiny of America is not the destiny of a race, or of a class, or of a military imperialism. Our destiny is related to the destiny of men as persons—to the dignity and grandeur of personal life. Man was not made for the state, but the state for man. Our destiny is to create an order within the framework of which all men everywhere can through the service of God realize freedom and security for themselves and for their children. That is America's God-given mission. Will we accept it, or will we turn our back upon it? The answer very largely depends upon the Christian community in America.

Universal Church Necessary for World Order

The Christian knows well that there can be no world order in a political or economic sense without a Church universal, any more than there can be personal integrity without personal faith.

If the Church is to realize its opportunity, certain conditions will have to be fulfilled. You are the men who will be responsible for either fulfilling these conditions or failing to fulfill them. Your generation of Christian leaders will either seize the opportunity or miss the opportunity. If you miss it, the consequences for our civilization and for the world are too terrible to contemplate.

The first condition is that the Church profess its full faith.

The full faith of the Church is not a minimum faith but a maximum faith. Statements of minimum faith are invariably sectarian. The maximum Christian faith is the whole body of truth assembled from all branches of the Church. I do not mean to say that everything that each Church believes is true. What I do affirm is that in every authentic branch of the Church, whether Protestant or Catholic, there are truths which must be recognized by the Church as a whole as a part of its great Catholic tradition. The recognition of the validity of each segment of the truth as a part of the whole is an essential condition of the formulation of doctrine and of ethical teaching sufficient to the needs of our time.

The second condition is that the ministers and priests of the Church function in the name of one Church—as if there were one Church of Christ in any given locality.

The church in any locality is the total body of believers in that community. The church cannot be defined in terms of any one branch of the Church. It is an actual organic community of all those who acknowledge by faith their citizenship in the Kingdom of God. The tragedy of our time is that this organic community so seldom has an opportunity to express its life as a community. Only bits and pieces of it are ever symbolized or ever become articulate. It is the business of the minister or

priest to function *as if* he were a servant of the whole community of believers in a particular locality. I am not, of course, talking in administrative terms. I am talking about the state of mind in which the minister or priest should go about his work.

The third condition is that the Church witness to the full implications of the Christian ethic for the state and for society as a whole, as well as for the individual.

The failure of the Church to witness the implications of the Christian ethic for the state and for society as a whole is very largely responsible for the catastrophe which has overwhelmed us. The heresy of Luther in this respect has cursed the world for more than three centuries, and generations still unborn will continue to be cursed by that evil doctrine. It was the open door through which paganism returned to Northern Europe. Once the door was opened the wars of the twentieth century became inevitable. Let us not suppose for a moment, however, that the failure of the Church to witness to the implications of the Christian ethic for the state is exclusively a European failure. We suffer in America too from the same fatal divorce between the world within which the Christian ethic is applied and the world within which the state functions. If the Church is to realize the great opportunity that awaits it, it will be your responsibility to judge the state and statesmen by the standard of the Christian ethic and by no other.

The Graveyard of Spirit in Central Europe

JOSEPH L. HROMÁDKA

THREE years ago, on the 17th of November, 1939, the Nazi regime in Bohemia and Moravia closed all of the Czech institutions of higher learning, theological seminaries included, executed from 120-150 students and robbed the Czech professors of teaching facilities and, moreover, of all means and instruments of private research, university libraries, clinics, laboratories, etc. The Czech students were dispersed, many hundreds of them put in concentration camps or sent to forced labor in Germany. The closing of the universities was originally termed for three years. Nobody was in doubt, however, that the closing had been permanent and that under Hitler no Central European nation will be, in the long run, permitted to build up its own way of education, to keep its own spiritual tradition, or to develop its specific genius of intellectual and artistic creativity. The leading exponent of the Nazi designs substantiated this anticipation by proclaiming,

in October, 1942: "Czech universities will not be reopened after the period originally stated is over." How could they? The Nazi regime in the subjugated countries can be maintained only after the flourishing meadows of thoughts have been converted into a graveyard of spirit. I mean it literally, and I know what I am speaking about.

Now, the 17th of November has passed and the Czech universities have remained closed. The Czech scientific research has been silenced. The Czech churches are without seminaries. The John Hus Faculty of Theology does not exist any more. It is gratifying for us to hear that a large number of American colleges and student bodies commemorated the 17th of November as the International Student Day. This day has a wider symbolical meaning transcending the boundaries of the Czech area. Bohemia and Moravia are not regarded by the Nazi as a conquered country. Hitler pledged

himself solemnly, on March 16, 1939, to "protect" the Czech nation and its cultural and national self-existence. Consequently, the treatment by Hitler of Czech students and schools is highly indicative both of the value of his solemn word and of the fate of all European spiritual life under his rule.

Bismarck

Even prior to the World War II, or to Munich 1938, the best interpreters of the political and spiritual events in Central Europe had foreseen what was coming in the case of Hitler's domination over his neighbors. Anybody understanding the logic of the German history since Bismarck could not fail to realize the sinister aspect of the German National Mysticism represented by the Nazis. Bismarck had liquidated all unification movements based on the principle of cooperation and voluntary federalization of German states and principalities. His scheme of the German unity had been shaped by his genuine dislike of any liberal and humanistic idea of state and by his conviction that German unity could be achieved exclusively by force, blood and iron, e.g., by a military strong Prussia. The German Republic of 1918-1932 was unable to transform the ideological nature of the German political order. Hitler eliminated from the Bismarckian heritage all the remnants of Christian tradition, brutalized political methods and applied the scheme of blood, iron and force upon the whole European Continent. Bismarck accomplished the unification of Germany by the powerful Prussian military machine, Hitler striding in his steps, has been trying to unify the European Continent by the powerful, invincible, "biological," unity of the Germanic race. Any idea of political good will, cooperation and freedom has been violently stamped out. What is now at stake is not only political and spiritual self-determination of the Central European smaller nations, but the very biological existence of Czechs, Slovaks, Poles, Lithuanians, etc.

The 17th of November, 1939, was the first step in the direction of a total destruction of the Czech intellectual tradition and national life. The situation in Poland is still worse, incomparably worse. The unique national character of the Austrians finds itself in unprecedented agony. The fact that the Austrians speak the same language as the Germans conceals the real tragedy of Austria. What would follow in the wake of Hitler's victory in Hungary, Switzerland, Holland, and Yugoslavia is equally sinister and harrowing. The whole of Europe would be gradually de-Europeanized, e.g., Europe would cease to exist.

Specific Functions of Smaller Nations

At this juncture, we may see more clearly than ever the specific function of the small and middle-sized nations of Central Europe. No matter how greatly they may be co-responsible for the present catastrophe of Europe, nevertheless, they have preserved the continuity of the classic Christian European tradition in Europe east of the Rhine. For centuries they have been living at the Easternmost boundary of the Latin and Protestant civilizations, on the dividing line between the European West and East. Much of spiritual power and of intellectual dynamics was spent in vain in this area of ethnic rivalries and political provincialism. And still it is precisely this area between Germany and the Soviet Union that presents a great promise for the days to come. The peoples are undergoing a misery and frustration of unprecedented gravity being thus brought together closer than in any preceding period of peace. For all of them it is a period of purification, a time of new visions resulting from the revision of their old shortcomings, mistakes and failures.

The reorganization of Central Europe will have to start from the common heritage of various nationalities. We had, after the armistice of 1918, been careless in two ways. First, we had neglected the common history and tradition, being all too interested in our local and ethnic peculiarities. The fact of our respective national independence and self-determination of free citizens had fascinated our minds to such an extent that we forgot the organic European, or Central European unity. National or ethnic self-determination is morally legitimate under one condition, that it becomes the means and instrument of what is universally valid, what is just and proper, good and fair. After the collapse of Austria-Hungary, Russian monarchy and German Reich, the new states were incapable of preserving some kind of common cultural roof and genuine cooperation. We had not filled the vacuum after the destruction of the old empires with joint striving for creative re-interpretation of the common classic European legacy. Our differences were more important to us than what had survived behind and beneath our ethnical and regional peculiarities. The lesson of the last decade may help us to understand one another and to listen to one another. After the period of controversy and rivalry a new period of constructive understanding and listening is coming—not unlike that within the field of Christian Theology and the Church. Instead of sectarian bickering and narrow

polemics, a deeper vision of common heritage and common mission is commencing.

Second, we had underestimated the gravity of the disease weakening the mind and body of the liberal, democratic Western World. The best Central European statesmen, i.e., T. G. Masaryk of Czechoslovakia, anticipated the moral, intellectual and political capacity of the victors of 1918 to reorganize the world. As a matter of fact, they based the program of national self-determination on the spiritual and political power of universal democracy, and thought the latter in all respects superior to the vanishing empires. Theirs was a vision of global political and social strategy. The Western World manifested, however, a total lack of leadership and of universal constructive scheme. Nothing had proved the, let us hope, temporary malady of the democratic world more deeply than its blindness as to the approaching catastrophe, its isolationist

mood of escape, its unwillingness to coordinate the progressive forces in the world, its misinterpretation of the totalitarian tendencies. Here we all are responsible.

Whenever I visualize the day when our Czech universities and schools of technology, our seminaries and other schools of learning are reopened, I realize the tremendous responsibility of their teachers and students for the revitalization of the great European heritage—a new synthesis of the common European and American basis on the one hand, and of the specific achievements on the part of the individual nations on the other. The blood and suffering of November 17, 1939, will be in vain unless we all, in the East and in the West, undergo, in the spirit of humility, the severe discipline of purification and regeneration. Without joint effort, deep conviction and mutual loyalty the reorganization of the world will be impossible.

The World Church: News and Notes

Christian Statements on Anti-Semitism

It may be of value to give a summary of some of the statements of Christian churches and leaders, both Protestant and Catholic, on the question of anti-Semitism. Some of these statements were prompted particularly by the recent persecution of the Jews in France.

The 83rd Assembly of the Swiss Pastoral Society passed the following resolution in September:

"We confess on the basis of Holy Scripture that the hope of the Church through the grace and faithfulness of God in Jesus Christ is indissolubly bound up with the hope for the Jews.

"We therefore declare that all anti-Semitism is irreconcilable with confession of Jesus Christ.

"It is the holy duty of every Christian to help the tortured Jews by intercession and active love."

Reformed Church of France

The following message of the National Council of the Reformed Church of France was read in all Reformed Churches on October 4th:

"In relation to all the problems which the Church does not have to resolve itself but which it is its duty to affirm cannot be solved contrary to the law of God, the Gospel commands us to consider all men without exception as brothers for whom the Saviour died on the Cross. How could the Church ever forget, furthermore, that it is in the people of whom the Jews are the children according to the flesh that the Saviour of the world was born? And how should it, in whom the unity of the Body of Christ must be affirmed, help but be profoundly afflicted by measures which also affect non-Aryan Christians, members of our Protestant parishes?

"In the face of so many and so painful facts, the Church feels itself constrained to make the cry of the Christian conscience heard, so as to beseech in the name of God all those who have authority in the world not to add to the horrors natural to war, which in itself violates the supreme commandment of Christ, and still worse violations whose result would be to hinder in the most dreadful way the necessary reconciliation of the peoples in a world which is finally repentant, submissive to God, and appeased. . . ."

Statement by French Catholic Bishops

Two Catholic leaders of France, the Bishop of Montauban and the Archbishop of Toulouse, published pastoral letters on the question. The pastoral letter of the Bishop of Montauban reads as follows:

"My beloved brothers: Happenings, melancholy and often horrible, are taking place in France, and for these France cannot be held responsible. In Paris, in tens of thousands, the Jews have been treated with the most barbarous savagery, and here in our own countryside we are witnessing a heart-breaking spectacle. Families are broken up, men and women are treated like animals and deported to unknown destinations with the prospect of suffering the gravest dangers.

"I proclaim the indignant protest of the Christian conscience, and I declare that all men, Aryan and non-Aryan, are brothers, because they have been created by the same God; that all men, whatever their race or religion, have the right to the respect of individuals and the State. Now these anti-Semitic measures are a violation of human dignity and an invasion of the most sacred rights of the person and the family.

Christianity and Crisis

A Bi-Weekly Journal of Christian Opinion

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"May God console and strengthen those who are wickedly persecuted. May He grant the world a true and durable peace based on justice and charity."

The text of the pastoral letter of the Archbishop of Toulouse reads in part as follows:

"My very dear brothers: There is a Christian creed of ethics and a human moral code which impose duties and recognize rights. These duties and these rights are inherent in the nature of man. They come from God. They can be violated, but it is not in the power of any human being to suppress them. That children, women, and men, fathers and mothers should be treated like animals, that the members of the same family should be separated, one from the other and deported to an unknown destination, is a melancholy spectacle that it has been reserved for our age to witnesses. . . ."

"In our dioceses heartrending scenes have taken place in the camps of Noe and Recebedeu. Jews are men and women. Foreigners are men and women. Not every harm can be permitted against them, against these men and women, against these fathers and mothers of families. They are members of the human race. They are brothers as much as any others. No Christian must forget that. . . ."

The Archbishop of Canterbury

The Archbishop of Canterbury has sent the following message to the *Jewish Bulletin*:

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"The situation of the Jews is unique, and yet has lasted for many centuries. They are a people conscious of close and real unity, and yet they have not motherland. Other peoples have survived and maintained their identity when there was no national State to which they could be loyal; but there was always a homeland inhabited by the people who remembered their days of independence and hoped for its restoration. For the Jews there has been no such homeland. Their eyes might turn to Palestine; but though there were Jews among the population there, they did not form the bulk of it. The Jews as a people are homeless. . . ."

Religious Life of Polish Workers

A report from Zurich gives the terms of a decree by Himmler regarding the religious life of the 700,000 Polish workers in Germany and reveals to what degree these workers are held as slaves. The decree contains the following provisions:

1. Polish civilian workers in the Reich are only allowed to attend segregated religious services, on the first Sunday of every month, between 10:00 a.m. and noon, held in churches or other appropriate buildings, or special services held on sacred days.
2. Polish civilian workers may in no circumstances attend services held for Germans, and Germans are forbidden to attend services held for Poles.
3. Poles have no inherent right to hold religious services at all; so, should their work require it, services can be suspended for a longer or shorter time at the discretion of the German authorities.
4. The solemnization of marriages of Polish civilian workers by the Church, whether with one another or with foreigners, is forbidden, because in the Old Reich the marriage of Polish civilian workers is not allowed.
5. Religious instruction, or preparation for the sacraments, may not be imparted to the children of Polish civilian workers.

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